

THE
BARLEY CAKE DEFENDED

FROM

THE FOXES:

R. Roman (W.)

BUT

OPEN TO EVERY LIBERAL MIND THAT SCORNS TO RIDICULE

ARGUMENTS WHICH HE CANNOT OVERTHROW.

ADDRESSED TO

THE EDITORS

OF THE

EVANGELICAL MAGAZINE, &c.

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THE
BARLEY CAKE DEFENDED

FROM
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GENTLEMEN,

THE banter and slander thrown out in your Magazine, against a pamphlet entitled, *Gideon's Cake of Barley Meal*, amounts to a solid proof of your subtilty, levity, and dislike to *truths*, which may induce *some* of you to complain, like the pharisaical lawyers of old, "Thus saying, thou reproachest us also."

Every Polemic can say something to disparage that which he dislikes; but the truly liberal mind will always fairly meet the arguments of his opponent, and if he cannot refute them, by sound reason or plain Scripture, will sensibly feel them, and tacitly, if not declaratorily, acknowledge their truth, and allow their force. Such wisdom and ingenuity, I think, Mr. Romaine has already shewn in this matter, who, from the best information I can get, rises so superior to that littleness of soul which stimulates the illiberal to defame what they cannot with truth repel, that instead of depreciating the publication, he candidly allows every man at liberty to write his own sentiments; and only pleads the innocence of his motive in that unfortunate step, of *voluntarily* preaching, and publicly begging from house to house, for that great plague of all nations, and pest of all society, the Popish Priests. This admits the thing to be wrong, and places him in a situation similar to Joshua, who, undoubtedly, greatly erred in making a covenant with the Gibeonites, though his motive was good, as far as human actions, unguided by the word of wisdom, or uninfluenced by the divine Spirit, can be good;

good; and his mistake, like Mr. Romaine's, arose from his neglect to consult his Master.

Ridicule and slander, which are no part of real argument, though pleasing and familiar to little minds, are so common at this day, that solid sensible men immediately understand them, as a proof that those who use them have nothing to oppose with, in their defence, of more weight than the laugh of a fool; and therefore consider the objects of their resentment as too strongly intrenched in truth for a fair and open attack.

As the Rev. Mr. Eyre, of Himmerton, your principal Editor, may perhaps think himself degraded by a reference in the thirty-fourth page of the second edition of the *Barley Cake*, it is natural to suppose he will ferment, till he can purge himself of those lees of canonical pride which induced him to assert, "That none but Ministers are capable of understanding the Scriptures:" and this will elucidate the mystery, that he who has publicly preached against receiving and encouraging the Romish Priests in this kingdom, and pointed out the evils consequently to be expected therefrom, in an able manner, should now prove turncoat, and take part with those Midianites against the sword of Gideon, the son of Joash, a man of Israel. And as the Rev. Matthew Wilkes (who is at the bottom of the list of writers for your Magazine) has given a pretty specimen of his talent for defamation, in a circumstance which caused two letters privately addressed to him, to be brought into public view, (which were published in 1792, but never answered; and are now sold at Jordan's, No. 166, Fleet-street), it may not be very unreasonable to suppose that he gave his hearty assent to that falsehood in your review, which charges a Christian man under an impulse of the spirit of truth, and zeal for the cause of God, and prosperity of Zion, to "be fermented with the leaven of malice, and seasoned with calumny," &c.

It is much easier (as Mr. Wilkes found in the subject of those letters), to assert a falsehood, than to substantiate the assertion by facts. God, who can look farther into the heart than proud man, knows the only actuating principle which produced that publication, was a real jealousy for his honour, and an anxious concern for the cause of Christ in this land; which, I think, all but papists will allow, are more advanced and magnified by a tenacious regard to his plain commands, to seek the happiness and promote the welfare of *our own poor* (whose labours contribute to maintain us), than by sinfully neglecting them, through a blind partial profusion of liberality to a set of men, who are indisputably the pillars of antichrist, the wens of the earth, the scourge of kingdoms, and in the end, will bring the guilt of innocent blood upon

upon all who uphold, 'plead, or fight for them. Some of them have long ago confessed they were not necessitated to leave their own country, if they would only have resigned their old papistical ecclesiastical exemption from the reciprocal duties and obligations of other citizens, and renounced the Pope's nefarious authority in civil affairs; and they acknowledge they might have worshipped who or what they would, and have been subject to their own bishops. What scripture or reason can now justify any person in their senses, except such pharisaical pleaders for Baal as Mrs. More, to harbour, protect, and encourage such a swarm of useless drones, driven from that hive which they have thrown into blood and confusion by their horrid cruelties, oppressions, religious thefts, deceits, and impieties for ages, in the great and awful name of Jesus Christ, even if we had no poor in our land? Much less can any feeling heart consent to the deed, while so many thousands of our own poor are really perishing for want of bread or employ. Well may those little narrow minds, who dare not meet such an argument as this, attempt to fly from conviction, in the laugh of their own buffoonery, when the poor despised Barley Cake has such a long chain of plain scriptures so pointedly against them.

From some instances I have seen in those two Editors, confirmed by experience, and other testimonies, (one, that when Mr. W. was asked what he could say to the charges in those letters, he replied, "Why laugh at it—laugh at it")—there appears too much cause to suspect that they, like many other depraved minds, when environed by facts, generally endeavour by some low witticism, to create a risibility, and then fly off fuliginous in their own smoke. Such a principle of action may seem to serve their turn in this day of levity and degenerate mirth, and may, perhaps, divert some who see the depth of their subtilty, and abhor the maxim; but will not abide the fiery trial of that great day of dreadful account, when such faces will gather blackness, and all religious deceivers, though paramours in a pulpit, will call on the rocks and hills to cover them.

How jealous ought every truly zealous Christian to be of their divine Master's honour, when, with these laughing preachers, such a character as the Rev. Mr. C——, and others, publicly preach this unscriptural popish doctrine, viz. "Ministers are not to be reprov'd." And it is hardly credible, that any man of his understanding should attempt to authenticate such tenets by this inapplicable text, which, if rightly understood, directs us not only to see, but to pull out the mote, viz. "First cast out the beam that is in thine own eye, then shalt thou see clearly to take out the mote that is in thy brother's eye."

I am afraid I shall be counted one of the most arrogant men upon earth, if I attempt to teach such a divine as Mr. C—— the plain scriptural sense of those words: however, that which God has communicated to me, I dare not withhold for fear of reproach, lest Mr. C——'s application of it should induce some sincere godly to restrain just reproof, where it is most evidently his duty to reprehend, under the false humility, that, because he himself is a sinner, he may not rebuke sin in others, which is repugnant to scripture and reason; and implies, that if subject to the gout, I am not a fit person to point out that disorder from its symptoms in another, or qualified to recommend a cure.

First, I would remark, that our Lord in that pertinent sentence, was reproving the hypocritical Pharisees, whose doctrine, like too many in this day, lay only in the outward precepts; whereby they often preferred the traditions of men before the plain commands of God; and, like those who imitate them now, are hasty to condemn every seeking tempted soul who cannot come up to their standard, and would cast out of their synagogue a poor blind man whom Christ has restored to the light of life: whereas they themselves are so blinded by their high conceit of their own knowledge, or supposed goodness, that they will even condemn what God approves, and commend what he abhors.

Now let us see, in our Lord's own words, when this beam, which all men have by nature, is really taken out of the eye. See John viii. and 12, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John ix. and 39, "For judgment I am come into this world, that they which see not, might see; and that they which see, (*i. e.* without being in him who is the only true light) might be made blind." Hence it is most evident, that every soul unequivocally believing in him, and learning from his word and spirit (not from man), has that *beam of darkness*, which nature had spread like scales over his eyes, really taken away; and he sees no longer with confused ideas "Men as trees walking;" but clearly discerns the Father reconciled to him in Jesus Christ. Then he beholds sin in himself and others with different views. Where before he saw morality, and thought it the only true religion, there he now sees distinctly a chamber of imagery—Where before he saw outward sanctity in the habit of long prayers, or austere mortifications, there he now sees every abomination of the human heart.—Before, he could see only the action; now he looks at nothing but the principle; insomuch, that if he was to give 1000l. to the poor, and could not see the love of God as the spring or motive for it, he would reckon it as nothing: on the other hand, if he gives but a cup of cold water purely out of

love to his Master, to any object, *because he belongs to Christ*, he feels that pleasing testimony of his Father's approbation, which is more to him than ten thousand pounds. And thus, by Christian simplicity, and godly sincerity, watching over himself, he is divinely enabled clearly to see not only the beams of pharisaic pride, but even the little motes in his brethren's eyes, and with grief for his Master's honour, and love, and compassion to them, he will attempt the most likely means to get them out; seeing it is his Lord's express command to watch over one another for good, to provoke unto love and to good works: and that we should entreat, exhort, and admonish one another daily; and when obstinacy shuts the ear to reproof, "To rebuke them sharply before all, that others also may fear."

Permit me, gentlemen, as a stranger to you all, except three, to remind you of the admonition, "Put not thine hand with the wicked, to be an unrighteous witness." So far as any of you are ignorant of that public charge against Mr. W —, so far you may be innocent of his transgression; but why should you now become "partakers of other men's sins?" While he remains under the proof of a malicious attempt atrociously to injure an innocent person, and can neither clear himself of the charge, nor will humble himself under it, he is a blot to every real Christian that is familiar with him, and must stand in the view of all godly men as one to be avoided, like the heretic, whom we are commanded "after the first and second admonition to reject."

The church of God already lies under an awful reproach in this respect, by a sinful pusillanimous silence to a late Doctor of Divinity, whose notorious conduct (though a very popular character in the Gospel Church) most obviously demanded public censure, according to the 1st Tim. ch. v. ver. 20, "Them that sin rebuke before all, that others also may fear." Who can tell if some zealous Phineas with the javelin of conviction, or some honest Nathan, with a pointed charge of his sin, had resolutely confronted him, but he might have found repentance? At least, such would have disburdened their own souls, wiped the slur of hypocrisy and similarity from the church, and borne a faithful testimony to the world, that *simplicity and godly sincerity* are the real, not feigned characteristics of the true faith: and though they might have met with persecution, as well as the poor Barley Cake, yet with great comfort and delight, they might have taken this promise as their own, "To them that rebuke him shall be delight, and a good blessing shall come upon them:" for God is not unfaithful to his word, nor slack concerning his promises, though most men count him so.

Sorely grieved I am to see a baneful sentiment, which that gentleman held, greatly spreading as an actuating principle among many professing churches, viz. "If a man preach the gospel [now an ambiguous word] we have nothing to do with his private character." Such doctrine, instead of laying the ax to the root of all wickedness, deceit, and hypocrisy, has a real tendency to fell all vital godliness, and even morality; for it is well known, to every discerning mind, that all obnoxious characters, now a days, harden themselves in their wickedness, by the consideration that those who know their naughtiness will not reprove them for it, nor dare personally reproach them with it. And since truth is now deemed a libel by sinful men, the salutary oil of godly reproof will come more and more into disesteem. But, if any man thinks fit to sue me at law, and take away my coat for thus espousing and zealously defending heaven-born truth, I will only say, as my Master has taught me, "Let him have my cloak also."

If the principle of the Barley Cake, or its general arguments are repugnant to scripture, there can be no doubt but some one or other among so many men of parts and learning, as are nominated writers for your magazine, would have been able long before this to have overthrown its simplicity, and rescued Mr. Romaine from the charge of having passed by the miserable and distressed of his own nation, and succoured the priests of Baal while in their abominable idolatry. I would hope some of you gentlemen, possess too much good sense, to endeavour, like the Rev. Mr. S——; to quash the poor Cake, because you cannot by sound sense, or scripture, remove the weight of its arguments. You know such unjustifiable arbitrary measures have been universally adopted by the papal adherents in all ages; and will you, or any man of sense, copy after them? When our valiant champions for *truth*, the martyrs, appealed to the sound wisdom and understanding of divine revelation, as the only criterion of right and wrong, those haters of the light would have the Pope's decrees, with general councils, and other men's traditions, to be of more weight and authority than scripture, therefore refused to come to that great light of the world, the Bible. And will you imitate them so far as to resist a multitude of plain scriptures with human reason about the fitness of things? Know you not, that all arbitrary usurpation is a confirmation that the plain truth is against you? If a man is deeply impressed with an important truth which concerns the whole Church of Christ, and the nation at large, would you have him suppress it because the promulgation of it may offend some? The great Apostles and Martyrs of Jesus did not so learn Christ. If they had thus carnally

reasoned with flesh and blood, this nation would, most probably, have been under the Pope's tyrannical yoke to this day. After such a challenge as I have given, with an appeal to the whole church of God, in the 86, 87, and 88th pages of the second edition, I should have thought no one would have attempted to revile, till they had fairly encountered, and overthrown that poor son of Joash. But the ludicrous remark in your review, about Gideon's not having made or ate any barley cakes, &c. shews my mistake, and that a certain canonical has a greater propensity to laugh than I thought; though I have heard him prefer a walk in the public streets to the country fields, only because the former always affords him something to laugh at: it also proves, that this laughing writer not having ploughed with my heifer, has not skill to find out my riddle; and being unable to discover my purpose for adopting that title, he is obliged to supply his defect of judgment with jeer. However his frivolous hint shews he did not read all the text, or wilfully shuts his mind against the most important part of it: for looking no further than the dream, he misses all the spirit of the thing in the interpretation, and its reference to the overthrow of the Lord's enemies and Israel's, (see Judges vii.) and he discovers not the sense of a Midianite to discern, that "this [the Barley Cake] is nothing else save the sword of Gideon, the son of Joash, a man of Israel." Hence it is no wonder, that in consequence of his laughing oversight, he blunders upon those vulgarisms, "a foul mouth and depraved stomach." But to give him his due, I must say, his remark that Gideon was a good man, and a lover of righteousness and truth, &c. so far as he views him as a believer in God, is most just; and because I held him as such, and admired some singular traits in his character, apposite to my ideas, was one motive why I chose him for my pattern: for though I, with him, am most sincerely at peace with all that are truly walking with God, yet my zeal, like his, would throw down all the altars of Baal, and cut down his groves; and though naturally diffident and timid as the hare, yet where the cause and honour of my Redeemer is, or appears in danger to be sullied, I earnestly wish to become, like him, "A mighty man of valour," steadfastly to resist and pursue all those devoted antichristian idolaters, and enemies of my God, with every Baalitic priest wherever I find them, instead of familiarly taking them by the hand, and doing them greater acts of kindness than to my own people, and the poor afflicted disciples of Christ: though the evangelical precept of the gospel, is "Distributing to the necessity of *saints*."

I suppose every man acting or writing in the fear of God, with nothing but a single view to glorify him, is perpetually solicitous to
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know the divine mind of his heavenly Father, and in proportion to the weight or importance of the transaction, his anxiety rises. However it may be with others, thus it hath been with me; and though at the time of writing, I felt a happy mental testimony that I was doing the will of God, yet many a time since have I lost sight of that, and looked at the thing, simply as it is, and revised it as an impartial reader, supposing myself equally unknown to the Author, or the person addressed; and I must still say most sincerely, I find in it no reason to question the reality of that mental testimony, and most solemnly aver, I do not recollect ever writing any thing which, upon after reflection, afforded me a more solid persuasion that I have, to my ability, done my Father's will therein. That in it which some construe into anger and bitterness of spirit, is really nothing but the fire of zeal and love to my Master's cause, which often rises to such height, that I feel as if I could lay down my life, rather than see him so grievously wounded in the house of his friends. If I draw my judgment of it from its public reception, still there appears no ground to alter my opinion. For though I find some partial to Mr. Romaine, who disapprove, I hear of many sincere godly who very heartily embrace it; and though, on the one hand, several of the former accuse me of a wrathful spirit, (but cannot shew me the page where it is to be found), on the other hand, I hear of real Christians, who say they know not the author, but affirm they never read any thing written in more simplicity of spirit and Christian sincerity. And one of Mr Romaine's hearers assured me, when I told him of that charge, "That those who found that fault, would also charge Elijah and other Prophets and Apostles as foolishly." But *truth* is indeed more piercing and painful than calumny. I have conversed with many of Mr. Romaine's friends most candidly on the subject, but have not yet found one that can produce an argument of any weight in his favour; but most acknowledge they disapprove of his conduct in espousing the priests. And some, who have confessed they foresaw he was doing wrong, I have reproved for their insincerity in not exhorting with him, as Joab did with David, before he numbered the people. Others honestly own, they are so partially bigotted to him, they cannot bear to hear him re-proved. And some by letter, others verbally, have highly approved and thanked me for it. Some, indeed, have charged me with illiberality in touching so pointedly his natural temper; but as almost the whole church of Christ have many years seen in him, with grief, that apparently unsubdued, which has been a stumbling-block to many sincere, though weak Christians, and given much occasion to the enemies of the Lord to triumph,

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it is incumbent upon every upright man and sincere friend to tell him seriously of it. I myself have heard his religion reproached on that very account; and it certainly is a great blot on him or his Master, and operates on the mind, like one warmly pressing us to take an infallible remedy for a disorder he labours under, but is never cured of; which unavoidably brings this conclusion, viz. His medicine is naught, or else he makes no use of it himself. I have seen it quite common among his own friends, when conversing about him, to introduce some anecdotes of his churlish moroseness to one or other, insomuch, that one of them said to me, "You need not tell us of his sourness, we *all* know he is a crabbed temper:" but I never could find that any of this *all* had honestly expostulated with him, and faithfully pointed out the great injury done to his Master's cause thereby. While those, who, like Ham, often speak and hear of his nakedness with a smile, I, like Shem and Japheth, have endeavoured to get it effectually covered, by seriously pointing him to that Physician to whom he has often directed me to go for a cure of every malady of body and mind: and can sincerely aver with Paul, "I write not these things to shame him, but with a real Christian concern to warn him:" for I have heard of many, and known some, who, in their Christian simplicity, having gone to him in distress of soul, as if directed by this text, "The priests' lips shall retain knowledge, and the people shall seek the law at their mouth," have been shamefully repulsed, and extremely distressed by his churlish unchristianlike behaviour; and though I am aware of his plea, that he does it with a view to drive such from creature dependence, that they may seek to God instead of man, I am certain he can find no scripture to justify that rudeness which he would not like to be treated with, nor submit to from another; for the whole tenour of gospel precepts to that point is, to be courteous to all, loving, given to hospitality, kindly affectioned, tender hearted, compassionately bearing the infirmities of the weak, and not to please ourselves, &c. &c. I knew a person who had been religiously educated, having been fascinated by the powerful charms of nature and gay life, married an ungodly man, and when the Lord laid affliction upon her, and brought her to a serious concern about eternal things, she was deeply oppressed with the apprehension of having done the unpardonable sin thereby; and though she alternately sat under Mr. Romaine, and the late Mr. Hart, could get no solid peace; and therefore, in the grief and anxiety of spirit, with a trembling heart, she ventured to approach the austere Mr. Romaine, in hopes, that if she might be admitted to a little conversation with him, some word might be given him to decide the anxious suspense of her mind, and establish

bliss her in a good hope. It so happened, that he opened the door to her himself, when she politely apologized for giving him the trouble (for she was completely a sensible well-bred woman), and he with an aspect and tone of voice apparently ferocious, replied, "If you thought it a trouble, what did you come for?" Such a reception struck her speechless, and sent her heavy heart away bleeding with anguish that none can conceive but those that have tasted the gall of Nabalism under the pressure of a desponding mind: she never after attempted to tell her griefs to any minister; but was all her life (till very near the end) subject to bondage through the fear of death. "When ye sin against the brethren, and wound their weak consciences, ye sin against Christ," says the great Apostle. Who can tell, if he had courteously received her like a humble disciple of the meek and lowly Jesus, and administered a little of that Gilead's balm which must have healed him, if ever he was deeply wounded, but she might have delightfully passed those succeeding twenty years in rejoicing and thanksgiving, which she painfully spent as a mourner in Zion, with anxious doubts and fearful surmisings about the final issue of her soul; insomuch, that just before her emancipation from the legal yoke, though she had been evidently a sincere ardent seeker of the truth all those years, once after musing a great while, suddenly thus broke out, with tears in her eyes, and visible anguish in her heart, "If after all I should be lost, what a thing that would be!" And was happily calmed by the instant echo spoken without a thought, thus, "And if God should falsify his word, what a thing that would be!" O you that know any thing of a wounded spirit, tell me, is not such treatment a heinous affliction to those whom God has wounded; and given an express command to his ministers, that they should be comforted? I know some upstart preachers, who take delight to sport with the bleeding wounds of Christ's sorrowful ones; but how Mr. Romaine, who, I would hope, is the Lord's real ambassador, can act thus, confounds me to explain; unless by some such idea as this: I think, perhaps, his own wounds have been so long healed, he forgets the smart of them; and having a steadfast view of his own safety, is too unsolicitous to have those Canaanites subdued which yet remain within him, and vex the flock of Christ. If I injure him by the thought, I sincerely ask his forgiveness, and confess it exceeds the utmost reach of my comprehension to understand; especially when I compare it with some of his own sentiments in that precious book of his, *The Walk of Faith*: a volume I heartily wish he would read attentively. In the 232^d page, he says, "Whatever in thee is pardoned through the Son's atonement, pray the Holy Spirit to subdue, that it may not interrupt

interrupt communion with thy God." In page 302, he says, "The base selfish tempers which render a man a plague to others, and a burden to himself, are dethroned." In page 340, speaking of a meek and humble spirit, he says, "Let this appear in my whole behaviour to others; it has an influence over the believer's interests with mankind, and renders his tempers and manners loving and amiable." In page 342, speaking of an opposite conduct in believers, he says, "It is because they are not walking by faith, as becometh the gospel, nor out of love to God's glory, studying to recommend humility by their practice."

The only plausible argument now left to the advocates for the Romish priests is, to ask, Are they to perish in our streets? As if the whole world, terrified at the savage spirit of those wolves, had shut their doors against them. But let me ask such, Are our own poor, whom God has so often expressly commanded us to take care of, unconcernedly to perish for want, in private obscurity, and in public? The other morning, a poor despised subject of England, and perhaps a disciple of our despised Master, was found dead in a brick field at Hoxton, with a prayer book and a hymn book in his pocket; but not a farthing of money: the want of which to procure a hole wherein to lay his head, most probably led him to commit his weary body and dejected mind to repose on the hard bricks, more susceptible than unfeeling hearts; perhaps expecting, that the heat from the kiln might supply the want of a covering from the cold. The Pharaoh-like part of mankind may say he was idle, or he was drunk; but the circumstance of his retaining those books when penniless and friendless, will not admit the idea of a very abandoned character: for what churchman that professes a very high esteem for his manual, would not have parted with it in such extremity? Stop here and reflect!—Suppose this poor man had, or some of those who have been out of employ many months, should, in the grief of their heart, and anguish of soul, thus cry to their Father who seeth in secret, "Lord, I thy servant am almost famished, and totally neglected by my brethren who profess the same faith with me, yet by their conduct make it manifest, that if I had been an idolatrous Popish priest, instead of a poor despised servant of the living God, they would have communicated half a guinea a week to my necessities: I know, Lord, that the world will love its own, and thou hast taught me, that all who love thee, will love thy poor members; but, if I am thine, how is it that those who call themselves thy people, and say they love thee, seem to hate thy poor despised brethren in affliction?" May we not conceive the Father of mercies, who assures us, "If they cry at all unto me, I will hear them," thus to answer such a prayer? "Be not

not discouraged, poor soul; this exercise, which, indeed, is sharp, "shall work together for thy good," but for their shame: I have not left thee thus to be afflicted, because I have pleasure in thy misery, but essentially to profit thee, while I prove that those who profess to love me, do not; who say they are Israelites, and are not, but are of the synagogue of Satan; and, that though "with their mouth they shew much love, their heart goeth out after their covetousness."

Some of you, gentlemen, may, doubtless, be men of feeling, and men of honour; being unbiassed by those personal prejudices which appear to influence E — and W —, cannot willingly give your assent to a slander in all your names which none can prove. I hope you will reflect on the hint, and give satisfaction to an injured and calumniated pamphlet; otherwise this letter shall appear in public, not to your credit.

The original sent in a cover to the Editors, was returned without any answer; and being too long for any periodical publication, is necessitated thus to solicit the candid attention of the public in a single sheet. And as impartiality is the characteristic of a liberal mind, I thought proper to add a fair copy of their review, that those who may not think it worth while to purchase the magazine, may be furnished with every requisite to form a just estimate of the propriety of this defence*.

The critical reviewers have also violently assaulted the Barley Cake; but as they are altogether carnal men, it would be like "answering a fool according to his folly," to reply to their philippic: for it is impossible that any carnal mind should pass a right judgment of spiritual things; consequently they highly applaud Mrs. H. More's nefarious perversion of sacred truth, while, like blind men, they condemn that which they understand not; and, by attempting to express the favour of that they never tasted, they call bitter sweet, and sweet bitter; and thus, as Paul pointedly says, "Professing themselves to be wise, they became fools."

It is remarkable, that those who have not read, or cannot understand the Barley Cake, discover the most resentment at it; and is it not astonishing, that out of so many learned men who have exclaimed against it, not one dare candidly meet its general arguments in the open field of defence, but meanly conspire, like

* "We never heard that Gideon made or ate *barley cakes*; but we read of a certain *Midianite* dreaming about one. Gideon was a wise and good man, a lover of truth and righteousness, and made unleavened cakes of fine flour, which were a grateful offering to Jehovah Shallom, the *Lord of Peace*; but this poor Cake is so strongly fermented with the leaven of malice, and so highly seasoned with calumny, that we apprehend it will be relished by none but persons of a foul mouth, and a depraved stomach."

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papists, to suppress what they cannot confute? I have heard of two manuscript replies privately handed about; one of them, though it had collected all the texts that teach love to our enemies, was silenced by this simple question from a plain Christian man, viz. "What text have you to prove, that we are to do more good to our enemies than our friends?"

Mr. P—k—r, at the interview mentioned in page 37, second edition, promised, at my request, friendly to inform me with whatever he discovered amiss in my first edition, and I pledged myself to alter it in the second edition as far as I consistently could; and as he has not started one objection against it, to me, since, may I not venture to affirm, it is unanswerable upon scripture ground, and its most inveterate enemies are compelled tacitly to allow its force whenever they judiciously read it?

F I N I S.

Gideon's Cake of Barley Meal.

A
L E T T E R
TO THE
REV. WILLIAM ROMAINÉ,
ON HIS
PREACHING
FOR THE
EMIGRANT POPISH CLERGY;
WITH
SOME STRICTURES
ON
MRS. HANNAH MORE'S REMARKS,
Published for their Benefit, 1793.

THE SECOND EDITION.

With another Letter sent to Mr. ROMAINÉ prior to this, and sundry Notes and Remarks; wherein all the Objections and Replies of Opponents that have come to the Author's knowledge are fully answered.

Which of your fathers have they not persecuted?

LONDON:

Printed for J. S. JORDAN, No. 166, Fleet-street; J. MURGA-
TROYD, Chiswell-street; and J. ELLIS, No. 85, Oxford-
street.

